1649.

An Humble Motion To The PARLIAMENT Of *ENGLAND* Concerning The ADVANCEMENT of *Learning*: And *Reformation of the* Universities.

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TO THE
PARLIAMENT.

IT hath been the uſuall method of that Eternall Wiſdome in the purſuance of any of his high Deſignes, to render his Inſtruments, while they continued faithfully uſefull, full of honour and ſucceſſe: But when they once began either to ſtand ſtill, or look back; to decline that honour which he had formerly caſt upon them, and to wrap it up in a cloud of forgetfulneſſe and miſery; and then raiſe up ſuch other means, which though to the eye of Reaſon they might appeare contemptible, ſhould carry on his great worke to a juſt period, and make a full aſſertion of his glory, in deſpite of all the wicked cunning and reſolution of men and the deepeſt Theorems of contrary policy.

That this Aſſertion is neither vain nor new, I need not call in the Aids of any remoter Hiſtories, if I appeale from the walls where you now ſit in counſell, to the eyes wherewith you now ſee, you will finde as ſtrange and as noble an aſſertion of this Theſis, as was ever beheld by any Age or Nation. For whereas at firſt you met together by the conduct of a ſtrong Providence (which in ſpight of all oppoſition and backwardneſſe of theſe times and powers aſſembled you together) and begun more ſeriouſly and couragiouſly to weigh what a heavy truſt lay upon your ſhoulders; ſuch of you who were early labourers, cannot but with joy remember through what pangs and throws you were delivered of the firſt attempt of Freedome; when that great Bugbear of a continuall and ſhining power (which though it endeavoured to ſeem a great light of it ſelfe, yet was onely an opake denſe body, and had no other ſplendour but the reflection of yours) hung back, nay was poſſeſſed againſt you, when ſome ill-beholden to their education had not ſhaken off thoſe prejudices which commonly attend men that judge according to their firſt thoughts; and others who could not but make a right judgement of things, being either byaſſed by intereſt, or poyſoned with hopes, grew cold toward you; what a labour was it to make one head, (which had it followed the Law, might have as much obliged the Nation as any whatſoever) an oblation to a betrayed and oppreſſed people? Nay when that was done, and an Army not of our owne Nation, with exceſſive care and charge removed; how were you encumbred by a violent and ſturdy humour, which would not ſuffer you to make uſe of thoſe little advantages of liberty which you had al-

already gained, but assayed to returne you under the former, if not a severer Tyranny.

But the counsels of men were abortive, and you were reserved for greater matters, that humour burst forth like an Impostume, and went out from you, which had it continued within, and not professed open hostility, had been dangerous, if not fatall. But when you were once left to your selves, you had power to act more vigorously, and by a happy *Antiperistasis* to grow more intense; so being closely united in the Centre, you bravely brake through that stiffe circumference that beset you, and were made the Masters of many happy and signall Victories.

Yet those Victories seemed notwithstanding to carry a fate with them; for whereas your excessive lenity had permitted some of your conquered enemies to lodge amidst you, they scattered such a quicke and powerfull contagion among those whom you represent, and especially the chiefe City, that there were apparent symptomes of a relapse, which was shortly followed by such a dangerous sickness, that if you had not been miraculously aided with an almost immediate hand of Providence, you had never overcome, and yet you suddenly, and ere your selves could imagine, wrastled out of it.

But when your Victories were redoubled with these successes, there wanted not some who sate in counsell among you, who to say no worse, either durst not, or would not be couragious in following those opportunities wherewith Providence courted you; nay they so retarded you by cunning crosse debates, that your latter peace seemed far more dangerous to you, then either of your former wars, you standing strugling with

this oppreſſive humour, and not diſcovering any ſigns of motion, unleſſe it were of Retrogradation; whilſt you enabled your conquered enemy to give you what was already yours, and ſtroke you with ſuch conceſſions, as you had far more reaſon to dread, then any of his former Proclamations or menaces.

But how ſoon were all theſe corrupt counſellours purged from among you, and diſ-inabled for to diſperſe any of their infection? whilſt you being looſed from thoſe charmes wherewith you before were *maleficiate*, began to act powerfully and ſmartly, and indeed performed more in a few months, then you had done before in twice as many yeares, or your Anceſtours could doe in the double number of Centuries.

I mention this with no other deſigne, then for your glory (for you have cleared our liberties, and ſet them now on the right Baſe, having by a tranſcendent comprehenſive peece of Juſtice, removed the common oppreſſour) and alſo to tell you, that unleſſe you doe not alſo not reſt here, but even run forward to the end of that courſe to which the divine will ſhall by apparent ſignes direct you, the worke will be taken out of your hands and put into others, who finiſhing it with the life and conſtancy which you ought to have done, muſt expect that reward and honour which waited on you.

I ſay not thus much that either I feare it in you, or that I can gather any even remote cauſes of feare, but that I would from it ſay, that unleſſe you doe abſolutely alter the complexion and temper of the Commonwealth, and endeavour to your utmoſt to provide the beſt means to preſerve it in the beſt conſtitution for the future; all that which you have hitherto done for us, will prove nothing, if not evill. Now

Now by what means this may be effected, I have neither vanity nor impudence enough to direct you, especially since you seem to the exactest judgement of man, to be as happy in re-erecting, as you were fortunate in pulling down, and to take such a course both in matters Divine, Civill, and Military, as may, as much as possible stifle or render abortive all the machinations of future mischiefe, and avoid those errours and imperfections which cannot be exempted from humane Lawes. But yet (as here you must bee acknowledged for rescuing that liberty which warrants this freedome) all these cares, which are so pious, so noble, so worthy of such Lawgivers, will be found neither intense nor large enough, if ye remit one grand consideration which must diffuse it selfe through all, and knit them together; nay bestow on them both form and vigour: The most effectualll advancement, I meane, not the bare permissive propagation of Learning.

Somewhat you have done in this kinde, but how much to this purpose I cannot judge; for besides that it reached no further then Politicall aimes, it removed many persons of a more thriving and consistent growth in learning, then it either left there, or planted in their steads; it medled not at all with a view or reformation of those fundamental constitutions, on whose happy or weak designations; the intereſt and prosperity, the decay and ruin of such litteraryRepublicks principally depends, as we shall shortly finde opportunity to demonstrate.

But the wishes of the most knowing and best men are set far above these slender performances; they professe (and I do but now make their sighings Articulat) that the body of learning lyes scattered in as many peeces as

ever

ever *Medea* cut her little Brother into, and that they are as hard to finde and re-unite as his was. That there is no publick encouragement given to theſe gallant induſtries that endeavour to gather them up, and as much as may be, recompoſe them: That we ſeem inſenſible of that great Genius which animates and conducts this preſent Age, and therefore ſleight the diſcovery of that in particular perſons, who being many times big with Heroick deſignes, periſh for want of aſſiſtance in the delivery; or in caſe they be delivered, are found to have waſted themſelves in the production of a weak or abortive infant, which otherwiſe might have been ſtrong and goodly: whereas men if they would but ſet themſelves to awaite and receive every glimpſe and dawning of knowledge (or at leaſt cheriſh thoſe that would doe ſo) would finde it eaſie to bring it into a juſt and beautifull body, and make an happy inverſion of that common ſaying, That our Ancients were Gyants, and we are Dwarfs. And whereas ſome of the Heathen wiſe men could ſay, That thoſe were the beſt perſonages that liv'd nearer, and leſſe remoter from the Age of the gods: we might contrarily by experience finde, that we had made up the decayes of Humanity, and inforced back time into its firſt happy and luſty circle.

For if we looke into the life of man, take him in the bare naked condition, in which Nature thruſt him upon earth, what a miſerable helpleſſe thing ſhall we finde him? miſerabler in this then the bruits themſelves, who having at the moſt (though this alſo be denied with as good reaſon as granted them) the uſe of a dim and darke reaſon, or rather ſenſe, and that in a direct line, cannot be judges of their condition, and therefore con-

ſequently want the greateſt ingredient of miſery, the ſenſe of it; man is betrayed by his reaſon, (which cannot be ſmothered in him, but that there wil be ſome ſparks and embers ſtill alive) to a diſcerning of his ſufferings and ſome rude and unpoliſhed wiſhes of a better condition; which if he can ever get into, it is meerly by the collition of his naturall faculties, which ſtrike out ſome ſmall ſparkes to kindle that fuell: ſo that he being in a manner in the condition of a Beaſt, hath no other way to exempt himſelfe from that miſery and ſlavery, but that little knowledge which chance, or the darke Axiomes of his owne reaſon can helpe him with.

And if againe we conſider men gathering into the Primitive ſocieties, and aſſiſting each other with their mutuall endeavours and obſervations, we ſhall finde that they come nearer civill Societies, by how much they have made greater inroads into experience, and were better verſed in the acts of life. Nay, how willing have they been to congratulate, yea Idolatrize ſome of them, and put them into the liſts of their gods, (as wee may ſee out of the ruines of ſome Hiſtories which time hath not yet eaten up) for ſome little inventions, which are at this day ſo common with us, that they ſeem to be among the poſtulated principles of nature, and to be borne with us; ſo that theſe men who were ignorant of knowledge, and poſſibly would have ſleighted it, if it had been offered to them in its owne luſtre; yet did live, ſubſiſt, and were civilized by it.

But if we make a ſtep further, and looke upon Commonwealths, how eaſie will it be to obſerve, that as they flouriſhed under the verdure, ſo have they withe-

red under the decay of Learning. Nor have they been ſo fortunate under any governours as thoſe who comming from a noble education, and a right obſervation and deduction of things (which may well make a man learned, though he never had ſeen a book) were neither ſubject to theſe wilde evagations, nor ſavage rudeneſſes which untutored Natures, through the want of a better diſcipline, were apt to fall into.

Nay, if we looke ſomewhat more narrowly into them, we may ſee that many private men born amidſt the dregs of the people, & not capable of any ſuch high hopes, have by this means far overtopped men of antiquity and ancient diſcent, and outvyed them with unequall ſervices; whether by way of prevention, as old *Appius* a man wholly unacquainted with any ſyſtematicall knowledge, in diſſwading the Romans from an inconſiderate peace they were about to ſhuffle up with *Pyrrhus*; or conſervation, as that excellent reigne of *Auguſtus*, one, who though his Cradle was not private, yet in his firſt acceſſe to buſineſſe, was not onely left in a private capacity, but ſurrounded by an inimicall faction: or if we look on augmentation what an illuſtrious time had *Rome* under *Trajan*, though a Spaniard, that ſhee ſeemed to renew her age, and ſpread the wings of her Eagle, where they could never have hoped to reach in her firſt period of greatneſſe, which ever after his dayes fell into a ſenſible and graduall weakneſſe: not to note *Epaminondas* that god-like *Theban*, who owed all his orient vertues to the light of the Schooles, with whom (though he came from a vulgar wombe) the greatneſſe of his Country (as *Plutarch* obſerves) did ſhoot up and fade.

But

But if we would goe no further than the ornaments and outward ſplendour of a place, what was it diſtinguiſhed all the Pallaces in *Rome* and *Neroes* golden houſe from the *Sabin* cottages, or the dwelling of *Publicola*? or the Imagery of *Greece* and Statues of *Corinth*, from the firſt rude ſhapes of unpolliſhed oake, but curioſity and art; which yet notwithſtanding had been vainly hoped, if there had not been a concurrent humour of men to entertaine and foſter it; and this humour hath been ſo fortunate to them, that notwithſtanding time hath defaced all the bounds of the *Roman* conqueſts, and left them as inviſible and inobſervable, as the flight of any bird that flew yeſterday, yet in a few ſtones and Medalls (not to mention the monuments of her intellectuall greatneſſe) ſhe hath left us ſuch prints and meaſures, that we may juſtly trace and compute her (as he did the Giants bulke by his thumbe) in her vaſt and ſtupendous ſymmetry: whilſt other Countries more remote from this greatneſſe &happineſſe that have not ſo much as their ruines left them to vindicate them from fables, and to teſtifie that they once were, live notwithſtanding in all learned mouths, & that from the intereſt perhaps of one Citizen, whoſe merits hath made him a part of poſterity, and enabled him to a noble gratitude to his Country, in reſcuing her from the dotage and Tyranny of Time. And indeed without letters, and conſequently the preſervation and encouragement of them, to what a darkneſſe and miſt ſhould we be confined, and in what a ſhadow ſhould we live, a darkneſſe worſe then that of *Plato* his cave, when our children, or childrens children, ſhould be to ſeek for what we know to day, &no obſervation be left to man-

kinde (for traditions muſt needs be in a few hands and ſoone corrupt) to ſhorten the long journey of knowledge, and to bring it nearer an end: As we may ſee by one example: The beſt man upon earth, and the onely more than man, ſpake and did ſo many things as all the Volumnes in the world could ſcarce containe (as one of his own Penmen witneſſes of him) and yet there is no more memory of them preſerved amongſt us, then what is left in a very few ſheets, not at all to mention that Queſtion, whether all the integrall parts of that divine Book were preſerved or no. Certaine we are what a great loſſe we have in humane ſtories, and what a large meaſure of Time, was either not deſcribed by them, or not now to be found, ſo that in a *Trichotomy* of Time made by the learnedſt *Roman* ſixteen hundred years ſince, there was one part unknowne, and the other fabulous; and yet ſure we cannot but beleeve, but that before mankinde had gleaned up ſome litterature, and was ſoftened and poliſhed by it, there were abundance of examples of either fortitude, and many invincibie *Heroes* before *Achilles*, whoſe Trophees are buried with them, and Triumphs forgot as if they had never been ſeen, whilſt thoſe others that remaine, muſt be accounted juſt ſuch with us as the favour or envy of Poets and Hiſtorians are pleaſed to make and repreſent them, ſo vaſt is the Prerogative of letters, that they can diſpenſe not onely life, but eſtimation and glory unto whom they pleaſe, and command the reputation of paſt, and the beleefe of preſent and future ages.

But to advance knowledge to its higheſt and trueſt end, how neceſſary and ſubſervient will it be to that great

great deſigne of Religion, which without an immediate concourſe and favour of Providence, can ſcarce either ſubſiſt without it, or preſerve it ſelfe untainted with groſſe errours, or diſtempered imaginations; how ſerviceable may it be to many ſublime mindes and refined underſtandings, that calling all things to an exact Teſt of reaſon, wil not be brought to the acknowledgement of their Maker, or the Truth of what is left concerning him; if they be not guided by forcible demonſtrations and poriſmaticall inferences of nature, which may not precariouſly, but irreſiſtibly infer a Deity; and ſtrong and naturall inductions of Reaſon: without which, ſuch mindes are but in vaine attempted, and difficultly overcome: Or to goe further; how ſhall we ever be ſenſible of the excellency and power of that divine Book, which Gods owne finger hath wrote and left us; if wee want ability and eyes to looke upon the fulneſſe and order of thoſe Treaſures; Man indeed who is a determinate narrow thing, muſt neceſſarily confine his thoughts to one ſubject, and when he thinkes of one thing, of neceſſity deſiſts thinking of another. But God who is ſuch a free infinity, can with one intuitive knowledge ſee all things, and is the centre in every part of his circle. And therefore what he writes muſt needs be as univerſall as his owne Spirit, and at one time communicate many knowledges; whereas man can onely write of this or that, and therefore it is unprofitable induſtry, not to be undertaken without due aſſiſtances to attempt the ſearch of that Book, which like himſelf, hath an infinity and immenſity of knowledge in it. Not to ſpeake of the forme of it, which being writ in Tongues much

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removed from this place and age, and that ſurely with all height of Elegance and fulneſſe of expreſſion; tis not to be hoped for that any Tranſlations can come up to it, but that there muſt be abundance of exquiſite knowledge ſmothered up in the Originall. Which though it hath been ſtudied and purſued, by numerous exalted wits, & unwearied undertakers; yet we know that there are abundance of ripe notions left to be found out by future and latter endeavours, which ſhall never think to want a Crown from this attempt, till this earth burn in her funerall Pile, and we ſhall ſee all knowledge not in a miſt, but in a myrrour, and view the centre, the ſpring, the root, the life of it *face to face*. Nor can I ſee what can more heighten or beautifie this beſt Science, then the regaining thoſe Trophees from the Heathens which they ſtole from us, who, though they knew not how to uſe, yet triumphed in them: For all their glimmering notions, were but lighted at our candle, although they obſcured and diſguiſed them with falſe lights; yet by that light did they ſhine to themſelves and after ages, who cannot but looke up with reverence at their advanced Natures, and wiſh they had been heightened by a more noble principle, which had crowned all their various Sciences with the principall Science, and in their brave ſtrayings after Truth, helpt them to better fortune than onely to meet with her handmaids, and kept them from the fate of *Uliſſes*, who wandring through Hel, met all the ghoſts, yet could not ſee the Queen. But there is a ſtrange Magneticall attraction in knowledge, which plucks and draws the ſoule towards it, which is juſt ſo much nearer its due repoſe, by how much it falls nearer to this centre; And indeed it were a pity, that the

great

great Princeſſe of it ſhould be leſſe adorned, then ſome of her ſubjects; and that *ſhe who is all glorious within*, ſhould want *her garments of wrought gold and needlework*, and not as well make her ſelfe glorious in the ſpoyles of her enemies, as the *Iſraelites* ſteal away jewells from the *Egyptians*, or *Solomon* fetch gold from *Ophir* to adorn the Temple.

I wiſh it were in my power, and your patience (moſt Noble Senators) rather to view this intention, in its many large particularities, then to propoſe it thus dead coloured in a generall draught, which can like a *Mercury* on the way, onely point but goe no further; But truly tis enough for me a perſon, (hid in obſcurity and neglected into retirement) to make good wiſhes and breath after theſe huge attempts, which I hope the ſublime diſpoſer of all humane affaires, will as well put into your hearts, as he hath put into your hands to accompliſh. You have done great things for us, and equall to what hath been done in any Nation, either ſtoutly or fortunately. And if you will but now make good our hopes in this one thing, you will put an end to all our wiſhes, and ſettle us in a condition which will ſomewhat reſemble that eternall fruition which we all breath after, a time of prayſes.

And indeed, if you were men that onely looked upon your ſelves, and ſtudied no further then the propagation of your owne fame and intereſt. What better means have you to confute all the ſcandalls and imputations of your deadly adverſaries, who have not ſpared to ſpeake you worſe then *Goths* and *Vandalls*, and the utter deſtroyers of all Civility and Literature, then by ſeriouſly compoſing your ſelves to the deſigne of

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cherishing of either. What directer cauſ-way could you finde to the aggrandization of your owne glory, then entertaining the celebrated care of ſo many Kings, the onely ſplendour of ſo many Republicks, the life and luſtre of ſo many Ages? That which is certaine to make all brave men for the future, your admirers and followers, and to diſtinguiſh your Government from theirs, who being hurried by Confuſion and Barbariſme, ſhall hereafter vaniſh into eternall forgetfulneſſe. What better way to your profit, then to command abundance of fruitfull wits, which ſhall every day bud forth with ſome invention, ſerviceable either to the neceſſities of the poore, or graver magnificence of the rich? when mechanicall knowledge ſhall be multiplied and abbreviated, and you be able not onely to requite forreigne parts for the curioſities they have lent you; but alſo invite them hither to be your ſchollers, when there ſhall be a confluence of the fineſt induſtries among you, and he ſhall be accounted to want of due civill Accompliſhments, that hath not come to perfect them from this place.

How ſerviceable will it be to you when you overflow with retired ſagacities and raiſed induſtries, whom you may either for Gowne or Sword by land or ſea employ upon all occaſions; when you ſhall not need to put people in the places of greateſt truſt by reaſon of their Titular borrowed Gayety, but make uſe of ſuch perſons, as ſhall diſcover the greateſt luxury and efflorescency of Vertue; Such perſons who may ſucceed you in the ſeats where you now ſit, (and may it be a fortunate Omen) exceed and outſtrip your glories, ſuch perſons, which ſhall preſerve us in a bleſſed peace;

wherein

wherein yet there ſhall be neither ſloath nor luxury, and either enlarge our Territories with wide forraigne acqueſts, or elſe pull downe thoſe powers which are now the hate and burdens of the face of the earth.

But you that are men of ſublime mindes, that have carried you beyond all the doubts and objections of fleſh and blood, above the extent of your owne deſigns, or almoſt the latitude of your owne wiſhes, beyond the dictates of common Law and reaſon, will not give over while there remains ſo great a worke. That God who is abſtract wiſdome, and delights that his rationall creatures ſhould ſearch after it, and that his Miniſters ſhould ſtudy to propagate it, will expect that you ſhould be Foſter-fathers of knowledge. He may puniſh your naturall children with ſtupidity or ignorance, if you doe not take the day while it is yours, to lead them into the paths and Mazes of Science. And will he, think you, forgive you (you being Fathers of the Publicke-weale) if you forget thoſe that are your children in that relation? He cannot ſurely; he that is juſt will expect from you the diſcharge of your duties, which how it can be without a compleat taking care of your charge your beſt ſelves can beſt conſider. But certainly it is none of the probableſt wayes to bring a people into a little ſhape of liberty, and free their eſtates, from ſome ſmall inconſiderable burdens, and leave the better part of them, their mindes, no more enlightned, no more tutoured, no more burniſhed, than you at firſt found them. By this time ſome may object, to what end I preſſe all this. Have not wee Univerſities as famous as any under Heaven? Is there not proviſion in this caſe

enough? Have not our Anceſtours been liberall beyond any of Europe? will we violate their wills? diſcompoſe the preſent frame, before we be aſcertained what other to ſet up? beſide running the Commonwealth into an unneceſſary charge, and that for an unneceſſary end, and in a time unfit, if not contrariant to theſe deſignes, and that for an *Idæa*?

Beleeve me theſe are pretty Objections, and till they be confuted, very probable; but I beleeve well looked into, they will according to the uſuall ingenuity of Truth, prove both to conduce to, and further this intention, and alſo to demonſtrate unto you, that the thing it ſelfe is ſo eaſie and feaſible, that your ſelves cannot without imputation of a groſſe neglect, and ugly diſcare of the Publick, avoid this conſideration.

Tis true that our Univerſities for outward Magnificence, and a large, if not luxurious liberality, are equal, if not ſuperiour to any of thoſe that we yet know of in the lettered part of the world. They are venerable for their antiquity, and have a long time thriven under the indulgency of the paſt ages, & been ennobled by the production of many rare and divine perſonages, who have made more illuſtrious the whole Nation. But whether in generall their Statutes be ſo exact and refined, as may ſatisfie the need and curioſity of this exalted age, or that our Accademies at the preſent teach either all, or the gallanteſt Theories of knowledge, will be ſeene anon. And that being once made evident, it will not be hard to inferre, that other Univerſities of a later ſtanding and poorer ſubſiſtance, have both in extent of knowledge, and multiplicity of excellent perſons, been able to equall, if not out-doe them. Nay that thoſe

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preſent Revenues whereupon they now ſurfeit, have choaked abundance of active Induſtries, nay beene a meanes to thruſt into Eccleſiaſticall or Litterary offices a many of perſons, who had they been ſuffered to obey their owne inclinations, and followed ſome Trade or Handicraft, might have ranked themſelves amongſt the ableſt of their Profeſſion; Whilſt others who had ſoules more towardly and capable, were by ſuch Drones as theſe kept out of the Hives, and either forced to ſeek their food from afar, or elſe ſit downe (unleſſe provided for by their Parents) with no other gaine by their Philoſophy and Reaſon, then a few Stoicall ſentences in the contempt of wealth, and the commendations of poverty.

Now that there is proviſion enough, we ſhall both grant, and by it take occaſion to inſinuate, that the State need not multiply any of her expences in purſuance of this wiſh. All our ſuit is, that theſe endowments, and pious liberality, may be converted into uſes ſuitable to the ends of the Donors, and tend rather to a publicke advantage, then to the private foſtering of a many idle Pedantick Brotherhoods. It now lies like mucke, and poſſibly is noyſome to the place where it is, but ſpread it abroad, it will manure all the Land, and returne the increaſe of an unvaluable and happy harveſt. There is none requires it to another uſe, but onely to a better uſe, and in the end it can be no more robbery, then tis ſacriledge to reſcue a Temple from the ſuperſtition wherewith it was defiled, to the uſe of a purer and more illuminated Religion.

I muſt needs confeſſe, (and I ſpeake it with a deale of Religion to the memory of them that are gone before

us,)that among the many good examples they have left to this Nation, their liberality, if not profuſeneſſe, in things of this nature hath not been the leaſt. But then I beſeech you, Honourable Worthies, conſider in what times they lived; they were darke, beſet with mifts of ignorance and ſuperſtition, and they could onely direct their charity that way ſo far as they knew it beſt. Their Ordinances and cautions, were,no doubt in their times, full of excellent wiſdome and deep reaſon. But ſince they ceaſed to be mortall,it hath pleaſed the Son of Righteouſneſſe to breake through the clouds which ſhadowed their ages, and to let us have more of day. And as the Sun here below doth not onely in his reſcuing the light, diſcover himſelfe, but alſo guilds and diſcloſes all about him;ſo that eternall Sun, when he opens himſelfe, opens at the ſame time all humane and inferiour knowledge, which is ſtill more or leſſe viſible, as his rayes ſhine on it, or withdraw from it. Now he having every day made greater appearances of himſelfe; humane learning hath alſo been more enlightned; and he is not acquainted with the Buſineſſe of knowledge, that knows not what ſenſible increaſes (I had almoſt ſaid perfections) it hath of late arrived to. So that what means was uſed before to preſerve it from periſhing, and to propagate it, muſt now be uſed for augmentation, and ſplendor. What means were uſed to keep it in a few hands in a corner (like a great exile, thruſt away by a contrary power) till ſome better times, muſt now be uſed to diſperſe it through the face of the earth, and to make it tread as far as mankinde. What meanes were uſed before, for a bare hiſtoricall knowledge, muſt

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now be turned into a cenſorious juſtice upon ov'r old opinions, and into ſevere and eager diſquiſitions of new truths; for knowledge hath no limits nor Land-marks but being ubiquitary, and therefore deſirous to diffuſe it ſelfe, ſhe endeavours by all means her promotion and dilatation. Nor doth ſhe ever meet with any that would enlarge her Empire, but ſhee ambitiouſly encourages them, and willingly crownes them. Now for any one to thinke, that one and the ſame meanes are to be uſed to preſerve a State, either new curdled and moulded into forme, or elſe by outward violence retired to its laſt ſeat and almoſt firſt principles, and the ſame ſtate when it hath overcome either its infancy or miſery, and like a wakened Gyant begins to rowze it ſelfe up, and looke where it may conquer, is utterly unvers'd in the affaires of the world, and below inſtruction.

And doubtleſſe, upon theſe conſiderations, were it poſſible that theſe happy ſoules could either returne hither, or were it ſuitable to their bleſſedneſſe to minde things that are done under the Moone, they could not but joyne with any that would undertake to ſerve them in ſo pious an ingagement, as to make their contributions more excellently ſerviceable to the ends they purpoſed. And therefore we cannot thinke it any more violation to their will, at all to advance their proviſions to their owne ends by better wayes, then we thinke that you (Noble Senators) are parracides to your Country in reſcinding thoſe Lawes which your Predeceſſors made, yet through length of time, and rapine of thoſe in whoſe care they lay, began contrary to their firſt intention, rather to oppreſſe, then defend and releeve us. For ſo long as humane reaſon is weake

and imperfect, it can never provide any Lawes against all circumstances of chance, length of time, fraud and weakneſſe of mankinde, but it will bring forth a *neceſsity* to repeale them, equall, if not ſuperiour to that which firſt enacted them.

For diſcompoſition of the preſent frame, may not, I pray this be a Topicke for any Government, though never ſo ill grounded, never ſo irregular, or never ſo Tyrannicall? Should we ſit ſtill, and expect that thoſe in whoſe hands it is, ſhould quietly reſigne it, or new-mould it themſelves, or ſome fine chance ſhould do it to our hands? or ſhould we not out of this very reaſon, if our houſes were all untiled and obvious to all injuries of the weather, forbeare to pull them down or mend them, becauſe we would make no alteration, and ſo continue in our miſerable patience, becauſe we feare a change and ſome trouble; like *Æſops* Plowman crying to *Jupiter*, to helpe our cart out of the mire, and we never put to a hand? or ſhould we expect that ſome Deity, or unthought of influence would reſcue us from theſe inconveniences which we ſaw, but would not remove? I am afraid whether any can be ſerious upon this queſtion: For as happineſſe is the reward of courage and induſtry; ſo what ever people ever yet obtained any Reformation without ſweat or wounds, and a juſt violence to the over-ruling power; juſt I ſay, though it claſhed with the letter of ſome *Poſitive* Law for with the *Fundamentall* and true ends of government it could not. But there is no need in this caſe to urge this ſo hard to you, who ſo nobly brake through this objection, and redeemed the ſupreme power, which being now ſo indiſputable in your hands:

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This wiſh requires no more of you then the exerciſing of it, wherein you will onely finde oppoſition from thoſe who have endeavoured to blaſt, and yet continue a will to defeat and maligne your beſt actions. Nay, and (I hope you will give me leave to mention it for your Honours) we are encouraged rather to preſſe this from your owne example of magnanimity, and zeale in whipping thoſe high Prieſts, and buyers and ſellers out of our Temple, and that when your power was in umbrage, that now you will (when it hath obtained its juſt light and fulneſſe) employ it on ſo eaſie a taske, as this laſt peece of Reformation; which will embalme your memories, and leave almoſt nothing to your Succeſſours to doe piouſly or juſtly. That this turne of time may not be capable of ſuch a noble alteration, I am not afraid from the beſt compariſon and recollection of times and reaſons, not onely to deny, but even to evince the contrary. For what more ſeaſonable opportunity can we have, then that we ſee the higheſt ſpirits, pregnant with great matters, aud in deſpite of theſe Tumults and Troubles which inviron them of every ſide, labouring with ſomewhat, the greatneſſe of which they themſelves cannot tell, and with a wonderfull deale of courage, attempting the diſcovery of a new world of knowledge? Theſe bodings cannot be of nothing, but upon a narrower recognition will appeare full of miracle, which amounts with me to no leſſe then the chaſing away of ſhadows before the breake of the great day. God ſurely, that begins a fuller manifeſtation of himſelfe, ſuffers us to approach him by theſe degrees, and therefore hath diffuſed a great and a reſtleſſe Genius

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in this age, far greater then any hath been of a long time. And as Aſtrologers ſay, that there are at ſome certaine times ſome powerfull influences ſhowred by the conjunction or poſiture of ſome Planets, which if they be not received and magically applied at that very time, do immediately paſſe away, and become ineffectuall, and are not to be expected againe, till after many ages; ſo any tract of time, when it meets a ſublime and elevated ſpirit to aſſiſt and guide it, cannot certainly withont diſadvantage and loſſe, refuſe to entertaine it; nay they cannot be ſo ſtupid, as not to thinke both that the time is unregainable, and that a judgement awaits them for being ſo bold as to reſiſt the diſcoveries of it. But I cannot thinke ſo ill of theſe men among whom I was borne, that they will ſhut their eyes againſt this light that breaks ſo brightly and gliſtringly in upon them, and be lethargically content to pleaſe themſelves with the reverend follies and dreams of their forefathers.

Tis no matter what ſome frozen Sadduces, or ſome others of a worſe name if there be any, can ſcoffe, that it is folly to entertaine any ſuch vaine imaginations, and madneſſe to proſecute them: Tis folly will prove the happieſt wiſdome, and no more a deviation of the underſtanding, then the entertaining a new naturall exact ſcheame of heaven, and nature, in lieu of the old broken interfering *Hypotheſes*, which rely on no other probability but a ſent of ſenſe, diſtorted by education, and brawned by cuſtome.

Tis no matter, what ſome purblinde Polititians, or ſneaking worldlings talke of the difficulty of times, and ſay, that theſe ſoft aires of peace, cannot be heard amidſt

amidſt the loud muſicke of Warre, and that mens thoughts, are too much broken and harraſſed to fall upon theſe things, which muſt be the fruits of the deepeſt and moſt ſilent leaſure, You have the higheſt deſtiny favouring your deſignes, put an end to all ſuch Tumults; and we have now no more of War then is neceſſary to the preſervation of our peace, which ſeems to ſmile on us againe, and promiſe us, that ſhe will not flye away, for fear leſt her ſnowy garments ſhould be ſtayned in blood.

But put the caſe that your Enemy were as viſible and powerfull as ever, yet I dare be knowne to thinke, that it were much more honourable for you to aſſume theſe thoughts: nay that they both were not inconſiſtent together. What can you imagine to doe more worthy of memory, or imitation, then in the midſt of your moſt urgent dangers to lay a modell, and draw the lines of happineſſe and ſecurity for all poſterity? How can you better demonſtrate your ſelves fearleſſe and hearty, in what you goe about, then by ſhewing ſuch a ſeverity and compoſition of ſpirit; nay ſuch a contrary neglect of what oppoſition is ſet before you, as to minde thoſe vaſt deſignes of litterall magnificence, or further acquiſition? What more ſhining in all the Annalls of *Rome*, then the portentuous bravery of ſending Forces into *Spaine*, when *Hanniball* was at the Gates, and ſelling that field whereon he encamped at ſo deare a rate, as it would have paſſed at, had he been priſoner within the walls, and his Army diſperſed? yea (and to ſhew that theſe later times want not parallels of the Ancient Grandeurs) what will be more illuſtrious in the Hiſtory of

Holland, then their high and visible cares, and almost prodigall magnificence for learning, while as they yet strugled with a sad war, and had not yet released their necks, from the sway of a perfidious and horrid Tyrant?

For the people whom you are to care for, it cannot be but that peace might have softened and emasculated them, whereas their calamities have brought them into a better agility and constitution, to promote their excellent desires to liberty in any thing which they may conceive really conducible; and there is no cause to doubt, but they will facilly be swayed by that power under whose valorous conduct they have asserted themselves from all impressions and marks of dishonour and slavery, which usurpation, iniquity of time, or forreigne force had put upon them.

It cannot be denied, but by the invaluable losse of bloud and Treasure, the body of this Nation is become thin and leane, and therefore he were a Viper that would offer to gnaw or suck it any more (for any farther pressure, be it never so little is now excessive) and therefore it would be but just to wave a Petition for any publicke contribution (though possibly there hath been some liberality exercised to worse ends, which had it been directed this way, might have equalled any of the ancient magnificencies and honourable profusenesses upon learning) although if you were urged to some small liberality, or rather prevented any suit for it, it would be a huge furtherance to what is desired of you, yet we onely beg; nay conjure you by all that is deare to you, or desired of you, that you will imploy this which you finde already

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ready left to your hands, and doe theſe things without any charge, and onely lend us your Authority, to doe this longed for worke; and no doubt if you cannot, or will not lend any tewell to it, God will ſtir up the hearts of many private perſons, and inflame them with equall intentions, and make their hands bring it in in a full meaſure.

And now that which remaines of me to doe (for I conceive I have quitted my ſelfe of the Objections, and therefore may diſmiſſe them) will be a triple taske. Firſt, to ſhew how farre the ſtate of our Univerſities needs a reformation. Secondly, how it may be brought about: And thirdly, I ſhall particularize ſome ends which I have tranſiently before glanced at, not as ends, but as fruits and enjoyments of your noble piety. And herein I ſhall the rather be ſhort, becauſe theſe being at the moſt, but the beſt ſort of wiſhes, I ſhall obſerve that courſe which the beſt men do in their devotions, to pray for the beſt things they can, yet not limit the power they pray to, to ſuch or ſuch a way of granting their requeſts, as being reſolved by what meanes ſoever it comes, to receive it chearfully, and knowing that power which they addreſſe themſelves unto, cannot onely doe it in a better manner then they can thinke of, but in a fuller.

For the firſt: I could never yet make ſo bad an *Idea* of a true Univerſity, as that it ſhould ſerve for no nobler end, then to nurture a few raw ſtriplings, come out of ſome miſerable Country-ſchool, with a few ſhreds of Latine, that is as immuſicall to a polite ear as the gruntling of a Sow, or the noiſe of a Saw can be to one that is acquainted with the Laws of harmony.

And then possibly before they have survayed the Greeke Alphabet, to be racked and tortured with a sort of harsh abstracted logicall notions, which their wits are no more able to endure, then their bodies the Strapado, and to be delivered over to a jejune barren Peripatetick Philosophy, suited onely (as *Mounsieur Des-Cartes* sayes) to wits that are seated below Mediocrity, which will furnish them with those rare imaginations of *Materia prima*, *Privation*, *Universalia*, and such Trumpery, which they understand no more then their Tutors, and can no more make use of in the affaires of life, then if 3000. yeares since they had run through all the Hierogliphicall learning of the *Egyptians*, and had since that time slept in their *Mummy*, and were now awaken. And then as soone as they have done licking of this file, to be turned to graze in poor *Ethicks*, which perhaps tell them as much in harder words, as they had heard their Mothers talke by the fire-side at home. Then are they turned loose, and with their paper-barks committed to the great Ocean of Learning; where if they be not torne, they returne backe so full of desperation and contempt of their profession, and sad remembrance of their youth so trivially spent, that they hate all towardly engagements that way, and suffer themselves either to sinke in a quagmire of idlenesse, or to be snatched away in a whirlepool of vice. But in case some with much adoe get a shore (for a long or a far voyage upon these termes they cannot make) and by the foresaid means stilt themselves into some profession; what deplorable things (unlesse it be those few which Nature makes for ostentation to be jewells in

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this earth) prove they, in filling the world with deteſtable quacking Empericks, lewd, and contentious, Gown-men, or ignorant mercenary Divines?

Againe, I have ever expected from an *Univerſity*, that though all men cannot learne all things, yet they ſhould be able to teach all things to all men, and be able either to attract knowing men from abroad out of their owne wealth, or at leaſt be able to make an exchange. But how far ſhort come we of this, though I acknowledge ſome difference between our Univerſities? We have hardly Profeſſours for the three principall faculties, and theſe but lazily read, and careleſly followed. Where have we any thing to do with Chimiſtry, which hath ſnatcht the keyes of Nature from the other ſects of Philoſophy, by her multiplied experiences? Where have we conſtant reading upon either quick or dead *Anatomies*, or ocular demonſtration of herbes? Where any manuall demonſtrations of Mathematicall Theorems or Inſtruments? Where a promotion of their experiences, which if right carried on, would multiply even to aſtoniſhment? Where an examination of all the old *Tenets*? Review of the old experiments & traditions which gull ſo many *junior* beliefs, and ſerve for nothing elſe but for idle Prieſts, to make their Sermons more gaudy? Where is there a ſolemn diſquiſition into Hiſtory? A nice and ſevere calculation and amendment of the *Epochs* of time? Where a ſurvey of Antiquities, and learned deſcants upon them? Where a ready and generous teaching of the Tongues? Free from Pedantiſme, and the impertinencies that that kind of learning hath been peſtered with? And all this done not by ſome ſtripling yongſter, who perhaps under-

ſtands that which he profeſſes as little as any thing elſe, and mounts up into the chaire twice or thrice a yeare, to mutter over ſome few ſtolne impertinencies, but by ſome ſtayed man, of tryed and known abilities in his profeſſion, allured by a competent encouragement to ſtay in the Univerſity, who may at certaine times read, at certaine times attend the reſolution of doubts, offering directions at other times, and ingaging them in ſober and rationall diſputes, in which being reſtrained from ſophiſtry, they may chafe and poliſh their endowments, and whet one the other by praiſe or emulation.

If we finde very few, or perhaps none of them in our Univerſities, I ſuppoſe I offer no violation nor injury to their hoarineſſe and venerable fame, if I ſay, they are capable of farther promotion, and that they have not yet arrived to the exactneſſe of the Jeſuits Colledges, and many tranſmarine Univerſities, the latter of which, if not the former, they far exceed in pecuniary endowments and outward ſtatelineſſe.

And truly, but that I would not doe violence to the Mother that bare me, and prophane that place which is in my account holy, I could lay open abundance of their cuſtomes, both ſuperſtitious, irrationall, uncivill, and ridiculous; I could inſtance how ſome vices are growne generall in ſome degrees of them, how many *ſlags* there are, how ſome courſes they take will prove meerly the choaking of all literature. But ſince this would amount to a long rabble, and degenerate into ſome *Satyre* or *Paſquill*, rather then an *Areopagitick*, I will be content, having a publicke buſineſſe in hand, to lay aſide all bitterneſſe, though it might be advanta-

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gious to my purpoſe, and with due meekneſſe and equanimity, draw to my laſt taske, and then ſit downe with ſilent wiſhes and earneſt expectation.

Two things then I have to beg; ſome aſſiſtances that you would give the Univerſities from themſelves, and ſome aſſiſtance that you would give them from without themſelves. From themſelves: that you would reduce thoſe Frier-like Liſts of Fellowſhips into a fewer number, and thoſe that you retaine, to be beſtowed on men, excellent in their particular endowments, and peculiar for ſome uſe or other, that ſo the number of the Profeſſours might encreaſe, and all of them be enabled to proſecute the hints and *impetus* of their owne inclinations, and others of more patient heads be tyed to inſtruct thoſe ſeverall perſons which ſhould make addreſſes to them; a third poſſibly, worne out with contemplations and thoſe greater labours of the minde, might ſit warme, and know nothing leſſe then Neceſſity in their honoured old age. Sixe Fellowſhips thus ordered, with a ſufficient allowance and encouragement would be more advantagious, and contribute more to the raiſing up of the deſpiſed head of Learning, then ſixſcore at this preſent doe; while the remaining portion of Revenues might be ſequeſtred by a ſelect Committee of able and knowing men (wherein ſome Repreſentatives of the Univerſity ſhould be mingled) to be changeable and accountable every yeare: to be diſpoſed of, for examining and purſuing experiments, encouragements of honour, compleating and actuating ſome new inventions, ſupplying the needy ones that really wanted theſe wings to take great flights, relieving of ſtrangers; and laſtly, provoking

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ſome ſydereall and flaming ſoules to diſplay themſelves in their full and radiant meridian luſtre. For then will it proſper with Learning, when rewards fit themſelves to men, and men are not forced to diſtort themſelves to rewards; when every mans *Genius* moves in its owne orbe, and is not hurried aſide in an *eccentrick* motion.

From without the Univerſities: that you would thinke of ſome better way of diſpoſing thoſe few Colledges which are thinly ſcattered up and downe the land, and make them either collaterall or ſubſervient to this deſigne; whereas now they are of little or no other uſe then to nouriſh the ſupine idleneſſe of a few *Lurdans*, and foment their illitterate debates, toſſed to and fro among them without any delight to any but thoſe who love bawling and canvaſing ſuch unlearned opinions which runne in this circle without end, and contribute not the leaſt to the promotion or diſcovery of Truth.

Secondly, that as you would (with all due proviſion for the civill peace) take off that hatefull *gagg* of licencing which ſilences ſo many Truths, and frights ſo many ingenuities, and makes them abhorre the publick; ſo you would put ſuch a gentle impoſition upon Books, that upon every Impreſſion two might goe to the publicke Library; and that forreigne Bookes, brought over hither in any number, might doe the like, or at leaſt at ſome reaſonable rate.

Thirdly, that all the Medalls, Statues, ancient Rings, and other Antiquities, pictures of learned delight, or famous men, that either were the late Kings or any other perſons whoſe eſtates ſtand confiſcate to you, might

might be appropriated this way. For by a cheaper and more generous magnificence you cannot endeare your ſelves to all the lovers and ſons of knowledge, and carefull Patrons of mankinde; nor ſecure the memory of your noble acqueſts by more illuſtrious Trophees.

And laſtly, ſince that this Iſland can no more poſſeſſe all the Treaſures of knowledge then it can the Treaſures of the earth, that you would be ready to caſt all reſpect and honour upon learned forreigners, although you uſe no largeſſe towards them. Men that through a thirſt of fame have beguiled themſelves into large and divine contemplations, cannot but thinke they reap a great fruit of their labours, and be ſurprized with it, when they ſee themſelves ſmiled upon, and courted by ſuch a mighty State, and be ambitious to diſperſe their Theories there, where they ſee they are ſo much honoured. Now how by this policy your Brethren of *Holland*, have in a manner monoplized all the ſparkling wits of Europe; there are many that ſit among you that can beſt informe you. Nor is there yet any apparent reaſon to me why you ſhould not alſo ſtudde and emboſſe *this* Nation with them. Now to what more particular deſigne all this ſhould levell. There have been ſo many modells, and thoſe ſo various, though to the ſame end, chalked out by the greateſt ingenuities, that it would be very hard (lov'd transcriptions or largeneſſe never ſo well) to repreſent them all, each one abounding in his owne ſenſe, and ſo poſſibly not ſo ſervient to the deſignations of another. It ſhall be enough for me (waving my judgement or diſquiſition of them) to ſet downe the reſultance of a many diligent obſervations and iterated

thoughts; which as they have not ſtrayed too much into wilde *Idea's*, ſo I know not why they may not be more particularly fitted for our elevation.

Firſt, I have conſidered that an endeavour to bring all perſons under the ſway of knowledge, could not but approach very neare a *Platonicke* Commonwealth, and muſt in the triall enervate the people, and call them from thoſe neceſſary profeſſions of Tillage and War, and make them acquainted with the artifices of delight. Beſides there were but a few inclinations ſo noble, as could overlooke the groſſe entertainments of ſenſe, and aime at a more pure and intellectuall happineſſe. And among theſe men I found particular *Temperatures* as it were, and ſome ſecret *Sympathies* and *Antipathies* to ſome, or ſome particular ſtudies, whilſt there were very few intellectuall *complexions* that deſired all; and theſe enjoyed not the particulars ſo fully as thoſe that bent that particular way. I found alſo that many men rudely educated, and ſuch as would have proved no great Clerkes, though they had been bred up in the Pedanticke way of the Schooles, had notwithſtanding through long and ſore obſervation, ſo well tutored their reaſon, that they proved many times perſons fitter for buſineſſe then thoſe that had the aſſiſtance of much unprofitable literature. I had ſeen alſo ſome men after many yeares ſpent in the world, begin to retire into themſelves, and as ſeriouſly and effectually as they could apply themſelves to Books, which yet was commonly ineffectuall to them, if not quickned with ſome live-voyce and knowing aſſiſtance.

From this maſſe of obſervations I fell to conſider thus,

thus, That if Man were a creature both ſo excellent and active, it were but juſtice to him that the naturall vergency of his *Genius* ſhould be found out and aſſiſted; and that ſurely could not be in any better time then in his infancy at the dawning of his reaſon, when he could not be employed any other way, and his innocency made him moſt ſuſceptible of any impreſſion or figure. And if at ſuch a time, then ſurely he was to be aſſayed by moſt eaſie trialls, and that by pleaſant paſtimes of ſenſe, and not by any harſh abſtractions or rough diſcipline. Yet thoſe recreations of his I thought ought to be ſuch as ſhould be profitable, and able to furniſh his maturer thoughts with ſome ſolid *Idæas* and ſound repreſentations of things. And here I made account I had found the right path, which our Schooles having ſo long left, was the reaſon they were ſo ſeldome proſperous or fruitfull in great matters. Well, this being ſo, thoſe that had ſpent their childhood thus, I ſuppoſed, might with much more advantage and eaſe, retire into a more ignoble calling; and thoſe whom ſome harder fortune alienated to other employments, might carry ſuch grounds away with them, as might conduct and diſpoſe their obſervations all their lives after; whilſt all thoſe who had a greater vivacity of ſpirits, might be ſet apart to worthy and ſuitable employments, and none be deſpaired by ill methods, or tyrannicall Tutors.

Thus far had I got, and there remained this with me; That thoſe men that were ſet apart for knowledge muſt buſie themſelves about two things, either about the diſperſing, or augmentation of it: And about diſperſing of it, there could be no better meanes then to

make it easie and amiable; and this brought me to beleeve that that education would thrive the best in any place, that was the least cumbred with unnecessary notions, and did the most facilly and orderly insinuate it selfe into the understanding; and I tooke the duty of a Master to endeavour these two. Besides, I considered that that was the best which was the most reall and universall: and then I perceived that it was better to grave *things* in the mindes of children, then *words*, for I had knowne some great speakers, though indiscreet, gazed on onely as strange sights and Parrats, where as I could not imagine, but that if a wise man came into any Country, whose language he had never heard, he would by his deportment and insinuations make a shift to be entertained and respected. And this made me suppose, that many men that could count their languages by their fingers, might possibly be of no more use among mankinde, then so many Apes or Magpies. But such whose mindes were strengthened with realties, were onely men, and indeed so much men, as they were masters of the true use of reason, and knew how to guide it; and that to them, Languages must of necessity adde beauty and perfection, and acquaint them with a much of knowledge which was never writ in their mother Tongue. And since that there were some men who would fortunately learn and teach the knowledge of others, though they could not augment it much themselves; I judge that nature did principally intend these for dispensators and conveighers of it. And others of more vast and capacious intellectualls, that could never be bounded by the Theories of one other, were onely fit

for

for augmentation; and becauſe there were ſome propenſions and averſions, of which they themſelves could not well render an account, which if diſobeyed ſucceeded untowardly and unſucceſſefully; I preſently inferred, that the *genius* of each one was to be employed and cheriſhed in its owne kinde; and that there was ſeldome any great matter to be expected from it, if *preternaturally* diverted, or diſperſed into many various thoughts and deſignes, which did onely diſtract and weaken it.

But when once I began to take a proſpect of the whole Landſcap of Knowledge, Methought there was much of it mooriſh and fenniſh, much of it overgrown with thornes and brambles, and ſome parts of it had not been juſtly meaſured, nor indeed fully diſcovered, ſo that I thought it would be too ſtupid humility, to reſt with the traditionall wiſdome of our Anceſtours, and not to looke after further enlargement and advancement. For there being much of it uncultivated and unmanured; I ſaw there was abundantly left, for to provoke and ſatisfie each future induſtry, which how they ſhould be employed, I could not better tell how to deſigne then thus; firſt, conſidering the excellency of Man, and the reſtleſſe activity of his underſtanding, and the ſtrange volutations of his affaires, I thought the actions of ſo noble a creature deſerved far better, then to be covered in oblivion. And becauſe experience was nothing but a ſober deduction and ſumming up of many obſervations, and man was an apiſh imitative thing; I thought there was nothing better to abreviate the length of obſervation, and to furniſh him with good copies which he ſhould fol-

low, then being acquainted with past actions and times, and conversing with the images of the bravest persons that went before. And truly, all this, I for a while flatter'd my selfe, was supplyed us out of those Histories which as yet survive. But after some acquaintance with them, I began to quit this beliefe; for I found many of them clash, many of them rent, many ridiculous, most composed to pleasure, and therefore not descending to those particularities and circumstances, without which a History is but dead, and a bare *Skeleton* without either flesh or sinewes. Besides a many of them seemed to flourish up into *Ideas*, and others were so larded and pestred with the private discourses and conceptions of their Writers, that they seem to have been composed for no other end. Besides most of them were but Summaries and Epitomes, so that those deductions which were drawne from them, were not so pertinent, but fallible, and such as seemed rather to follow the conceptions of the Observatour, then to be naturally enforced from the things themselves. For this cause I began to wish that there were a place in some Universty appointed for a collection of all such Papers, Letters, Transcripts, and Relations, which should discover the inner side of Negotiations, and events, and the true face of things, without the adulteration of common policy. And I thought it were profitable rather to take in many needlesse things, then to leave out one needfull, because a judging minde out of many particularities, could draw a better estimate of things, and deduce more certaine, and unquestioned axiomes.

But because Man is a creature of such infinite variety,

riety, and that in every one, there is ſomewhat ſhining and excellent; I wiſhed that ſome laudable diligence, had gathered a catalogue of Characters, and that of the lives of ſome of the more eminent; which I ſhould not care, how much they had been ſtuffed with particular actions, becauſe Man in buſineſſe is but a Theatricall perſon, and in a manner but perſonates himſelfe, but in his retired and hid actions, he pulls off his diſguiſe, and acts openly. So that I judged by that meanes that Characters were the beſt and faithfulleſt to be gained, and we ſhould come to a righter knowledge and judgement of Vertue, and the Paſſions. For I had ſeen abundance of things related as high acts of generoſity, which poſſibly were but the effects of weakneſſe, cruelty and deſpaire. And withall ſeeing onely the greatneſſes of ſome men mentioned, and neither their particular imperfections, nor the meanes by which they atchieved their ends particularly ſet downe; I thought it could not but ſtretch many weake mindes to diſproportionate thoughts; and like *Palmerine* or *Don Quixote* make them thinke of things beyond the Moon. Therefore did I conceive it neceſſary to trace theſe Grandees as much as may be, through all their windings and hidden paths.

But becauſe men muſt walke upon the earth, and needs receive thoſe influeuces which are ſhed from heaven, and therefore exceedingly differ according to their ſeverall climes; I thought not onely an exact deſcription of the ſeverall Countries was to be obtained, and if it were poſſible, all their ſecret myſteries, and retired criticiſmes of ſtate; that ſo, obſervative

vative mindes, might have farre richer ſtuffe, and varietie of formes whereupon to work. And alſo there might probably by this meanes in length of time, be found out ſeverall ſatisfactory reaſons, and wayes of diſcovering and judging the many inclinations and natures of men: And ſo by that means a greater facilitation of buſineſſe, and poſſibly greater ſucceſſe in it, then have yet commonly happened.

Moreover, Man that had ſolely the uſe of reaſon, and by it was ſeparated from other creatures, I thought had all the intereſt in the world to endeavour the perfection of it, and the ſeverall wayes of its beſt advantages. And this I thought, was no better way attempted, then if the veynes of things were rightly and naturally cut up, and he had ſuch principles placed within him, as would without any diſturbance or confuſion aſſiſt him in the purſuance of any Truth, or in the examining of any thing doubtfull. This I thought had been done by *Logick* (as they call it) but there the *Predicaments* were ſo untowardly ranged, that a mans minde ſhall not without ſome heſitation know where to faſten; and then when he hath pitched there, he is but engaged in a diſpute. But I beleeve had the diſſection beene naturall, the minde would inſtantly have pitched right, and then have been inabled to have weilded that Notion to her beſt uſe. Here I expected reliefe from *Metaphyſicks*, but they were ſo abſtruſely abſtract, and ſo far remote from uſe, that they ſeemed to hurry the minde too far away, and make it too volatile and aery, and ſo difficultly attainable, that halfe a life need to beſeverely ſpent in learning them. But the con-

conduct of reaſon which I wiſhed for, I wiſhed naturall and eaſie, and ſuch as might gently ſinke into younger mindes, and be there imbraced with no impulſion; but the delight which commonly tickles the ſoule when ſhe meets with any radiant and pregnant Truth. This made me imagine highly of the *Mathematicks* for the clearneſſe of their grounds and excellent building upon them; but theſe were withdrawne from Quantity, and beſides had the liberty to make their owne ſuppoſitions, which to morall and politick reaſon (which was to judge of things as it found them diſtracted into many caſualties and circumſtances) was denied; and therefore that there was but little advantage to be had this way, ſo that I could not deviſe any better meanes then to make the minde pliant and paſſible to any Truth, to free her from all theſe inquinated prejudices of education, tradition, or childiſh obſervation, and then withall to plant ſuch a doubtfulneſſe in her, as ſhould not eaſily aſcent to any one thing which was not fortified with ſtrong reaſon and right experience. And to doe this, there cannot but be extream neceſſity of a perſon not meanly vers'd in the cauſes of errour, and ſtratagems of reaſon, who ſhould dig out ſuch *axioms* as ſhould rectifie the mind, and lead her by the hand, in the moſt ſubtile contemplations, and ſo refine her, that ſhe might be able to extract pure and large *Theories* out of things moſt immers'd and hid in matter.

For the *Mathematicks* themſelves, I found them full of excellent variety and harmony, ſtrongly fenced with their owne Truth, and branched out into many admirable inferences and productions. But yet me-

thought that there was ſomewhat in them which was yet hid from us, and that the ancient founders of theſe ſciences had been content to retaine ſomewhat not fully diſcovered. For I found moſt men imployed onely in learning thoſe immenſe heaps of Demonſtrations *they* had left us, but ſeldome enlarging them or going forward, which made me fear that the key of theſe Sciences were hid, and that without ſuch a key, or engine it had been unpoſſible to reare up ſuch a huge ſuper-ſtructure of vaſt conſequences. But this I found two or three great ſpirits had already light on, and had directed a way which if well followed, will make our *Mathematicall* reaſon nimble and apt to finde the fountain head of every *Theoreme*, and by degrees, as we may hope, inable us to the ſolution of any *Probleme* without any more aſſiſtance then pen and inke (ſo that a man may carry all theſe admirable Sciences about him) and direct us to more exact and eaſie inſtruments then any have been yet knowne, and recall mens minds by delicate raviſhing contemplations, from the ſordid jugling uſe of thoſe inſtruments on which they now ſo perverſly and unanimouſly doat.

But when I once begun ſeriouſly to view that ſtrange diſpoſition of things which we call Nature; I could not even in my ruder eſtimation of it but be much aſtoniſhed. For it was plaine to me there was more art and prodigious workmanſhip in a Gnat or a Fly then there was in the greateſt engines or productions of man; which if they were not caſually found out, were but the meere promotions and purſuances of Nature. By this I took my ſelf deeply engaged for to looke upon that Fabricke with more curioſity

and

and diligence then they commonly uſe, who judge and ſuppute every thing according to the outward tickling and blandiſhments of ſenſe. And as to this deſigne, I thought I was well provided for, by thoſe many volumnes of naturall Philoſophy, which I found to flatter me with a many large and braving Titles. And I thought that when I was once well acquainted with them, I ſhould have had my minde fitted for excellent notions, and embelliſhed with ſuch rich principles, as could not but furniſh me with a many excellent and ſweet deductions. But when I had ſpent ſome time thus, and began to ſhake off that implicite faith which muſt for a while binde up learners, and diſcovered what contradictions, looſe conceptions, and endleſſe controverſies thoſe Volumnes were fraught with, I perceived I had gained nothing elſe but a multitude of vaine ſpeculations, which in all reaſon of the world I ought to diſ-beleeve. About this time I happened to bee acquainted with a ſort of books that denounced a ſharpe warre againſt the old Philoſophy, and very ſeverely undertooke to put it all under the ſponge, and withall to raiſe up ſuch other new obſervations as ſhould *prove* more handſomely, and truely make up the apparences and changes of Nature. Theſe men I hugged, and indeed expected from them, ſome performances equall to my expectations; but then againe I found that man may be farre more happy in diſcovering of errours then in finding out of Truths. For ſome of thoſe Treatiſes were meerly draughts and deſignations, others violently wreſted the explaining of things to their owne principles, and rather forced Nature to their conceptions, then enlarged their conceptions as

wide as Nature. Otherſome there were, who abuſing a Philoſophicall liberty, ſtrayed into ſome anticke Theories, and made Nature monſtrous: Others laid down very probable and neat *Hypotheſes*, but abſolutely unſuited to the nature of the thing; ſo that I collected, that though we had made ſome ſteps forwards, yet we were not at our journies end. And becauſe I ſaw that a many curious notions were but like ſpiders webs, and that experiences have the greateſt light, I thought we were principally to inſiſt upon that way. But becauſe moſt experiments were found out rather caſually then by Philoſophicall reaſoning, and ſome men out of one ſmall obſervation could be bold to raiſe abundance of vaine conſequences, and for one and the ſame experiment, there were ſundry reaſons brought, and it was eaſily wreſted, and ſalved by divers principles, I judged that as there was an extreame deale of diligence and nicity to the practicall purſuance of Nature, ſo, that it was not ſafe to draw any one principle from any one obſervation, unleſſe there could not poſſibly be any other reaſon given for it, or elſe alike diſcoveries had confirmed it, that if any other interpretation were put upon it, it was unproper and vaine: For as it is eaſie for men of acute wits to miſ-judge and miſ-expect Nature; ſo when an *axiom* is rightly gained, it is eaſie to work it up, and to draw from it many ſtrange and magicall Productions.

And becauſe there are abundance of extraordinary appearances both at home and abroad, I judged it neceſſary, that all theſe ſhould be carefully gathered and regiſtred; ſo that thoſe many varieties comming into a long Catalogue, and digeſted by a ſober minde, might

afford

afford many rare and beautifull discoveries of the glory of their Creator.

What other meanes might be used both in this and *Medicine*, would be too large now to insist on, since I at first purposed but a *Synopsis*, which, I cannot despair my selfe, if it were rightly or hotly pursued, could not but bring forth a more plentifull harvest then we at the present expect. There are, no doubt, many of nobler thoughts, who might furnish you with more exact and high designations; and truly, I shall thinke my selfe abundantly satisfied, if, from these poore reflections, you may be invited to take their advice, and follow their vast and judicious considerations in this nature. However for my part let this *humble Essay* be as much neglected or revil'd as may be, I shall sit down quiet with a conscience of the discharge of my duty, though it can reap no farther, then the putting of these wishes upon the file, and transimitting them to Posterity.

These things, as I have but briefly touched, so to particularize them had been extreame folly, your Wisdomes being so able to direct you, in case God stir your hearts for to take in hand this taske: which if you cheerfully goe through, no doubt but that gale of divine favour, which hath constantly gone along with you, will not now leave you, but bring you to the end. And as your eyes have been blest with many strange sights, and your mouths oftentimes filled, nay strucken dumbe with wonder; so there is no doubt, but if you doe this one thing which now remaines, you shall see the Taper of a learned Piety burne among us, I hope, like an immortall lampe, fed with refined

and ſublimeſt knowledge, whilſt all thoſe falſe lights of ignorance, humane forgery, and ſuperſtition ſhall vaniſh away, or be put out, and the ſtubborne pervicacy of humane reaſon turn'd into a gentle compliance to divine truth. You ſhall ſee Nature traced through all her Turnings, to a cleare demonſtration of her firſt cauſe, and every day bring forth varieties of experiments, either to the reliefe, aſtoniſhment, or delight of men; you ſhall then ſee us freed from all theſe fabulous illuſions and impoſtures, which have hitherto beſet either Traditions or Cures; and Nature which now diſguiſes her ſelfe into ſo many ſhapes, forced into an open veracity and pure nakedneſſe. You ſhall ſee the number of Arts daily increaſed, and thoſe we knowne already, wonderfully promoted. You ſhall then ſee Scheams of Commonwealths brought forth, eaſie and naturall, and not varied into a multiplicity of crooked *Hypotheſes*. You ſhall then ſee Policy reconciled to Divinity, Morality, and it ſelf, and yet better able to lay deſignes and prevent dangers. You will then have it in its native ſimplicity, and your poſterity may at once learne to be both wiſe and innocent. You ſhall have the uſe of the Tongues daily increaſe, and that judgement of confuſion, which hath ſo long and ſo heavily laine upon mankinde, by degrees removed. You ſhall have the wayes of Education made ſmooth, and your children with a pleaſant ſucceſſe poſſeſſed of all the Treaſures of reall knowledge, ere they could have thought they had entred the gates. So that when you have added theſe ſights to the former, and witneſſed by a happy old age the bleſſednеſſe of this Land; you may ſee the

reines

reines alſo proſper in the hands of thoſe that ſhall be your Succeſſours, and melting away in a ſoft diſſolution, finde that Crown above which is owing to fidelity, and that reward below, that the beſt Law-givers have ever met with; that is, your Names ſhall increaſe in the ſilent motion of Time, and all Poſterity ſhall looke backe upon you, with an eye of Piety and Adoration.

The End.

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